പ്രസിഡെണ്ട്.—ഇന്ന ദിവസം എടുക്കണമെന്ന പറയുവാൻപാടില്ല. അതിന പ്രത്യേകം നോട്ടീസ് കൊടുക്കണം.

മിസ്റ്റർ കെ. ശങ്കരൻ നമ്പൂതിരി.—അങ്ങനെതന്നെ ആവാം.

Mr. C. Achyuta Menon.—We have not been supplied with copies of the amended Bill.

Mr. C. A. Kunjunni Raja.—Sir, I beg to second it.

The motion of Mr. K. Sankaran Nambudiri, that the motion to take up and pass the Nambudiri Kudumba Bill at a subsequent sitting be postponed, was put to votes and carried.

RESOLUTIONS ON MATTERS OF GENERAL PUBLIC INTEREST.

President.—We shall continue the discussion of Mr. Chakko's resolution regarding the grant of special holidays to some Syrian Christians.

The grant of special holidays to some Syrian Christians.

President.—This resolution was taken up and discussed at a previous meeting. The Member is now not present. Whether the discussion can be continued or not is the next question. I remember Mr. Chummar making a reference that we must communicate with the Archbishops and others to let us know what days should be observed as holidays.

Mr. O. R. Chummar.—I made a suggestion to that effect. Was any reference made by the Government?

President.—I think no information has been obtained by direct correspondence. I think these days are holidays for Roman Catholics and Protestants.

Mr. O. R. Chummar.—The Christmas and Easter are public holidays; the others are not.

President.—We are now considering the question of special holidays. As for Easter and Christmas, they are public holidays, and you have got them already. As for Epiphany and Ascension, I do not remember. Just as Saturday is made a holiday for the Jews, you want that they should not be compelled to attend office, courts or schools on Epiphany and Ascension days.

Mr. C. A. Ouseph.—Ascension is not a public holiday.

Mr. O. R. Chummar.—That is also a day of obligation.

President.—Is Epiphany a Christian special holiday? We shall confine our attention only to special holidays. Of course, if other communities want holidays for other purposes, I think we shall make a reference.

Mr. O. R. Chummar.—As it is, the present resolution may be accepted. When I suggested that the list of holidays should be revised, I did not in the least mean that the acceptance of this resolution should be put off till then. It is only just, and for that these days should be recognised as holidays special to Jacobites and others who follow the Greek Calendar. But

LIBRARY ARCHIVES Kerala Legislative Assembly

Ascension and Epiphany as observed by the Catholics must be recognised as holidays special to them also.

President.—Christmas is a public holiday, and that public holiday falls on a day which is one of obligation to the Catholics and Protestants. Similarly, there is Easter. But so far as the Jacobites Syrians, Marthoma Syrians, and Chaldean Syrians are concerned, these do not happen to be days of obligation to them. They ask, while Hindus and Muhammadans have got general holidays for Christmas and Easter, why they alone should be deprived of them.

Mr. O. R. Chummar.—That may be allowed.

Mr. George Chakyamuri.—There are certain days which are holidays special to Christians, but which may be of no consequence to the Jacobite Christians. When they have got special holidays like these, why should they not be made to work on days which are not days of obligation to them?

President.—That is reasonable. But what about holidays which are not declared to be public holidays but only special to Christians, e. g., Ash Wednesday?

Mr. O. R. Chummar.—That need not be a holiday at all.

Mr. George Chakyamuri.—That is why the Hon'ble Member submitted that the whole thing has to be revised. Ash Wednesday falls on the day after the Carnival. On Carnival day most people are given to some enjoyment, and they want some rest after the enjoyment, and that is why Ash Wednesday was made a holiday. That may be cancelled. In fact, there is absolutely no necessity for making Ash Wednesday a public holiday.

President.—Is Ash Wednesday a public holiday?

Diwan Bahadur Dr. V. Verghese.—In British India it is a public holiday, but in Cochin it is special to Christians.

Mr. George Chakyamuri.—Epiphany falls on the 5th of January for Catholics and Protestants. That day may be made a special holiday to Catholics and Protestants. But for these Marthomas and Chaldeans, it falls on some other day. 5th January need not be made a holiday special to Christians but may be declared as special to Catholics and Protestants. To others Epiphany falls on some other day in February.

President.—But we are now considering only the resolution.

Mr. George Chakyamuri.—That is only a suggestion by the way. This resolution, as it is, may be accepted.

President.—One thing is clear. Each section must have its own holidays which are really days of obligation. But ge-

LIBRARY ARCHIVES Kerala Legislative Assembly

nerally public holidays are given with regard to Christmas and Easter. Those days which really happen to be days of obligation to them must be recognised as special holidays. But with regard to Epiphany and Ascension, I am not able to say anything. The other proposition can be easily understood. As Christmas and Easter fall on different days, i. e., on days other than recognised holidays, it is only reasonable that they should be regarded as holidays special to those communities.

Mr. George Chakyamuri.—They have got a different date. They follow the old Greek Calendar.

President.—Even if we allow this, so far as Christmas and Easter are concerned, they must be holidays. There cannot be any doubt with regard to that. Then, with regard to Epiphany and Ascension.

Diwan Bahadur Dr. V. Verghese.—They are both to be holidays for Jacobites and Marthoma Christians.

President.—But then they will have to bring in another resolution.

Diwan Bahadur Dr. V. Verghese.—Ascension is not a day of obligation for Catholic Syrians.

President.—But if an amendment was brought, we could have done the same thing for Catholics too.

Mr. A. B. Salem.—They do not ask for it. When they ask for it, we shall grant it to them also.

President.—Why should the Government wait for a resolution?

Mr. A. B. Salem.—The Government can do it *suo moto*.

President.—The resolution before us may be carried. When the resolution is sent up to the Government as passed by the Council, the Government may give effect to it, and, at the same time, make use of the opportunity of revising and giving holidays wherever necessary, so that no amendment is necessary. I do not think there is anything objectionable in this resolution. No further discussion is necessary on the subject.

The resolution, standing in the name of Mr. Chakko and partly discussed at the previous meeting, is in the following terms:—"*This Council recommends to the Government that Christmas, Epiphany, Easter and Ascension days, as observed by the Syrian Christians (other than Romo-Syrians) may be declared to be public holidays special to such Syrian Christians.*"

Mr. George Chakyamuri.—The word "public" may be deleted.

President.—When the resolution comes up before the Government, the Government will do the needful.

LIBRARY ARCHIVES Kerala Legislative Assembly

The resolution was put to vote and passed.

A query regarding the Member of Vellarappalli.

Mr. A. B. Salem.—On a point of order, Sir. In the last meeting, when I raised the point of order whether the Hon'ble Member for Vellarappalli can continue to sit in this House, you promised to give us a ruling.

President.—We have been considering that, point, and according to the Rules of the Council, he can continue as a Member.

Mr. A. B. Salem.—You do not declare him to be an official? Because under this section, there is no option. The section is imperative. There is already a rule.

President.—I mean, in the case of Mr. K. S. Rama Ayyar, we did not declare him to be an official Member. He was under the Court of Wards, directly under the management of the Diwan Peishkar. We said that he was at liberty to express his own views, and is not bound by the views of the Government. Similarly, we do not tie the hands of Mr. Chummar also.

Exemption for worked-up wooden materials from the operation of Forest Regulation.

Mr. Chakko Cheruvattur being absent, the following resolution was considered withdrawn :—

"*This Council recommends to the Government that worked-up wooden materials (such as dismantled materials of houses, agricultural implements, furniture and the like) may be exempted from the operation of the Forest Regulation, and that their transport may be made free of permit.*"

Hence the following amendment of Mr. T. A. Ramachandra Ayyar to the above resolution was taken as withdrawn :—

"*Add after 'materials' and before the bracket, 'excepting brand new ones with monopoly trees'*".

The introduction of a Kuri Regulation.

In the absence of Mr. Chakko Cheruvattur the following resolution of his was considered withdrawn:—

"*This Council recommends to the Government the necessity for the immediate introduction in our State of an enactment on*

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